Demise of Nabi (S.A.W)

By

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FOREWORD

"The entire world will terminate and only the countenance of your Rabb (lord), possessor of Might and Glory will continue perpetually."

(QURAN) (SURAH - AR - RAHMAN)

"Unlock the concealed secret of Prophethood it will elucidate the above verse of lamentation."

(QAISER QASIMI)

Numerous persons inquire of a worthless person like myself, question like, who led the Salaatul-Janaazah (funeral prayer) of Rasulullah (S.A.W.) and which du'a was recited in the Janaza Salaat ?.

It is indeed a matter of colossal remorse that nowadays, other than the particulars of Rasulullah's (S.A.W.) biography, Muslims are generally unaware of the events and circumstances of his demise. In view of this I thought it appropriate that some concise, but vital incidents be compiled comprehensively from the Ahadith perspective and the narrations related by the Sahaaba (Companions) connected with the lamented demise of Rasulullah (S.A.W.) accordingly every individual can acquire the accurate enlightenment about the incidents leading to his Mubaarak demise. May Allah Ta'ala bestow all the 'taufeeq to benefit from this treatise, and may He make everyone tread on the straight path. AAMEEN!

MUSTAPHA QASIMI
HAKEEM (MOULANA)

THE BOONS OF ALLAH TA'ALA

"The commands of Allah Ta'ala are there,
The message of Allah Ta'ala is there,

For the world, Rasulullah (S.A.W.), is the (benevolence and) boon of Allah Ta'ala"

(QAISER QASIMI)

The creator of the world has compounded everything out of his unblemished clemency and impartial generosity in plenitude and bounty.

Allan Ta'ala bequeathed us all those possessions that are extremely indispensable for the maintenance of His creations and the aptitude to conduct their lives in this temporary world.

In this perishable world there was a necessity for the eyes to have light, (namely sight) so our Creator gave us fortunate ones both essence and light. Then, more significant than the requirement of any thing there was a neediness for every human being to take air (every second) and for drinking. Minus these things, to remain, alive was impossible; so the Sustainer of the world, out of the benevolent attribute of His being and compassionate affection, created air and water in abundance accordingly every living substance is provided with all necessities for his specified duration of life without concern of insecurity, and without affliction and dilemma. Exactly in a similar manner one must likewise impress on the reader that the sending of Prophets (A.S.) is the exceptional boon of Allah. This must prevail explicit that the enormous favour of Allah Ta'ala's is not restricted exclusively to this perishable world. but for the Aakhaaritah the benefaction of imperishable life are indefinite. The surpassing generosity and adoration of Allah Ta'ala for the whole universe is the pride of creation, the mercy of the world , the sanctified and honoured personality of seal of all the Prophets, Rasulullah (S.A.W.). This great gift of Allah Ta'ala is a manifest testimony of His perpetual attribute of mercy and boundless affection and love for the creation of the world.

"How can I express gratitude for that you bestowed such a Rasool who gave news concerning your Being, Your Glory and Grandeur."

(QAISER QASIMI)

A FEW GLIMPSES OF THE ILLUSTRIOUS LIFE OF MUHAMMED (S.A.W.)

Makkah Mukarramah is where Hazrat Ibrahim Khaleelullah (A.S.) built the House of Allah and made this du'a: "O Allah, send a Prophet from my progeny to this city." The du'a of this friend of Allah, the manifestation of Maseeh's glad tidings, before his arrival into the world,with attractiveness the world cradle of modesty and innocence was elevated. his noble lineage, from childhood Muhammad (S.A.W.) was revered with distinguished ethical mannerism and appearance, noble disposition and excellences, immaculate attractive worship and honourable dealings and trustworthy statements and actions, consequently, he was immune from the customs of the populace. In every course and manner he was peerless. He refrained from disbelief and pagan deity worship.

He was free of every baneful and evil characteristic. He was true-tongued and sinless, philanthropic and bounteous, affectionate and composed, sympathetic and comforting, trustworthy and honest, impartial and non-partisan, courteous and supporting, forgiving and bountiful. He was completely blessed and brightened with every noble quality of excellence and righteous deeds. In every mode he was matchless,in piousness beyond the angels, a countenance combined with beauty and dignity. There was radiance emanating preceding his sacrosanct and pure body. His brightened face shone with intelligence and the perceptivity of every statement and sentences shed flowers and pearls of wisdom and humility. In toto this shines deeper with the actuality that Hazrat Muhammed (S.A.W.) was untutored; he did not formally study a single word from anyone; he did not acquire officially a single word from any knowledgeable personage. Notwithstanding this, the heavenly book humbled, the creation respectfully bow down their heads and made salaam to him. Notable intellectuals and the educated, the elevated and the

erudite, when they presented themselves in his blessed attendance, became so dazzle inspired by his profoundness and extent of knowledge that they acknowledged their benightedness and expressed aspiration to procure enlightenment from him. Muhammed (S.A.W.) the Merciful Messenger came into the sinking world, his opponents became silent bowing down in agreement instantaneously. At the age of forty years he claimed Prophethood, and he presented such a solitary and extraordinary word which nobody had heard of formerly, nor is its class conceivable in the world forevermore.

No one was parallel to him in faith nor in practice; none could surpass him in politics and economics, Muhammed (S.A.W.) was a spring of eloquence and in all other sciences, was a deep ocean of secrets, wisdoms, examples and advice; he made permissible the valuable things according to the decree of Allah Ta'ala, and was a forbidder of evil, and he was a commander of goodness and kindness and remover of vice; with his personal quality of mercy he announced the truth and eradicated falsehood; he was a defender of the oppressed and kept aloof from the unjust and a saviour of the victims of injustice, oppression, violence and tyranny; he was affectionate to the oppressed and impoverished; he was a attendant to the destitute and infirm; a shelter for the orphan and a sanctuary for the slaves. He fulfilled the needs of others, forgave those who made mistakes and as himself a lover of poverty - despite receiving gifts of the material world. The affluence and merchandise of the world, its vineyards and women, riches and resources, rules and kingdoms, ostentation and status, chieftainship and extravagance, worldly comfort and luxury was all made accessible to him and placed at his feet.

This was the accomplishment of Nabi (S.A.W.). There are inhabitants in the world who have hardships imposed upon them and emerge important in accepting their improvisions. This was not so with Nabi (S.A.W.). He was not denied any worldly comforts but he chose to discard them and the rarity of this deed singly increases the magnitude of his actions to incredible heights.

His quality of independence was such that the conspiracies of his enemies to assassinate him dod not dissuade or dete him. He was tolerant. He stood like a mountain of fortitude and forbearance

despite the oppressor. He was so chivalrous that he would hasten into battle alone without perturbation, and overthrow powerful. celebrated, tree-like wrestlers in the battlefield. With resolution he spread the Deen of Allah Ta'ala in the nucleus of the disbelievers, occasionally in the crowds and multitudes, sometimes in the alleys, sometimes in the main roads and bazaars, in the fairs and during the days of Hajj, in due course, reaching every nook and corner. He was a teacher of guidance and righteousness to the ordinary inhabitants and the nobility. He was a dauntless propagator of the truth. With complete responsibility by system of the excellent and completed commands of Allah Ta'ala, his message reached the world - removing darkness. On the occasion of Hajjatul Wada, farewell Hajj, he made the Jinn and Angels, leaves and trees, sea and land, earth and sky, sun and moon and his Elevated Friend Allah Ta'ala, all witnesses and thereafter he cherished the hereafter for himself.

The beloved of the Sustainer of the Worlds, the Last Prophet of the time while saying," to my friend the Most High" went to meet Allah Ta'ala on the 11th of Rabiul Awwal 623 A.H. in Madina Munawwarah.
"To Him do we belong and to Him shall we return."

(QURAAN)

With all comforts at his feet, his cogniance of the exceptional benefits of the hereafter was so profound that even when offered the alternative of life and death, he chose, without any reservation or hesitation, to be with "the Most High". Such courage can only be witnessed in someone who was steadfast and definite on his objective. He did not abscond from his responsibility nor even did he implore for death even when the highest tests of Prophethood were put before him. It was purely after he had completed the objective for which he was sent and offered a alternative that he chose that which no Muslim had the courage to embrace,nevertheless the inevitability of which cannot be denied no matter how grievous it makes Muslims throughout the world whenever we read of his demise.

Allah Ta'ala sent His Beloved, Muhammed (S.A.W.) for proclaiming the Oneness of Allah Ta'ala, for expurgation the nafs of mankind, for beautifying man's conduct, for the completion of (Insaaniyat)

and for the establishment of Islam and Deen. The biggest hindrance in the passage of the establishment of Insaaniyat was the differentiation of ranks, which all the inhabitants of the world had sanctioned in diversified ways in all religions and countries. The Kings of the epoch of ignorance, (Jahiliyah) were understood to be divine. Nobody had the courage in their presence of them to reprimand them openly. No person had the force to remonstrate and nobody had the authorization to discuss religious regulations with the religious leaders. The nobility and the affluent could consider themselves superior creation than the impoverished and poor. The slave could not at all be equal to the master. There was no respect. veneration, significance and position of women. Rasulullah (S.A.W.) shattered all these social distinctions and perimeters.After eradicating these erroneous and fallacious ignorant customs, there was a necessity for the basic principles of Shariat and of humane conduct to be imparted in a coherent manner to the world, accordingly, Muhammed (S.A.W.), The Prophet of mankind, 'The Chief of all the Messengers, the Seal of all Prophets completed this majestic undertaking perfectly, fulfilling all its rights practically and principally on the farewell pilgrimage (9th of Zill Hijjah, 11 A.H. (May 632 a.d.))

The acknowledgement and admission of the truth generated light from the heaven to the earth, as a result, the Mercy to the world, fulfilled the Divine ordinance of 23 years of Prophethood . On the plains of Arafat, the Merciful Prophet (S.A.W.) mounted on his camel Qaswa in a august gathering, upon accomplishment of his weighty duty of conveying the Deen and after, thanking Allah Ta'ala, praising and glorifying Him, proclaimed,

> "O people, definitely your Rabb is one, and certainly your forefather (Adam) is one. Yes, there is no excellence of a Arab over a Non Arab, nor a Non Arab over a Arab, red over black nor black over red, meaning (white over black nor black over white) but only on the account of fear of Allah (by Allah, the honoured and the creditable servant is he who is Allah fearing).

Then Rasulullah (S.A.W.) announced, "Every Muslim is the brother of another Muslim and Muslims are brothers to one another". Then Rasulullah (S.A.W.) announced, "Your slaves, your slaves what you

eat yourself provide them the same, what you wear yourself let them adorn the same" The Rasul of Mercy then announced, "Fear Allah in the matter of women. You have a right over your wives and your wives have a right over you." This was said as there was no respect for women in the days of ignorance, women were treated like mobile property. They were as stakes entrapped in games of chance and gambling, which were played according to every mans whims and fancy. While making explicit the rights of women, Rasulullah (S.A.W.) taught clemency and generosity towards the lamented condition of women kind. In the court of Prophethood the women were ceded a golden crown of merit. On the occasion of the farewell Hajj, the Rasool of Allah Ta'ala gave an attractive discourse with counsel saturated with Insaaniyat (Humanistic) and pragmatic lessons of meritorious conduct. Then he proclaimed, "When you will be questioned concerning me by Allah, what answer will you present? Have I conveyed the message of Allah?"

The noble companions of Rasulullah (S.A.W.) said, "Yes, you have conveyed the message of Allah to us and completed your responsibility."

Then Rasulullah (S.A.W.) raised his finger to the sky and said thrice, "O Allah, you bear witness." Then addressing the people, Rasulullah (S.A.W.) said. "Those people who are present at this time, let them communicate my message to those people who are not present." Rasulullah (S.A.W.) said, "I do not expect that next year I will join you or be able to perform Hajj." At that moment, when he was discharging the responsibility of Prophethood in the gathering this noble verse was revealed. "This day have I completed your Deen (Religion) for you and perfected My favour upon you and have become pleased with Islam as your Deen (Religion) for you."

(QURAAN)

Finally, he bade farewell (with depression) to all Muslims. In the same year, he visited the graves of the martyrs of Uhud and made a prayer for their well-being and said farewell to them.

RETURN TO MEDINA

On the 12 Zill Hijjah in the last quarter of the night; Rasulullah (S.A.W.)performed the last Tawaaf of the Kaaba, and after Fajr namaaz returned to Madinah Shareef with the Muhajireen and Ansaar. On the way was a place called Khum which is a distance of three miles from Jukfa. Here there was a dam (according to the narrators Kham Ghadeer have been suggested). Where Muhammed (S.A.W.) gathered all the Sahaaba and delivered a concise sermon.

After expressing praise to Allah; Rasulullah declared, "O people, I am also a human being. It is possible that the Angel of Allah Ta'ala comes instantly and I will be coerced to embrace death. I bequeath among you two weighty things, the Book of Allah in which there is guidance and light. Grasp tightly onto the Book of Allah and the second thing is the Ahle Bait (My family). I am reminding you concerning the Ahle Bait." Then he left for Madinah as a fellow traveller of the caravan. When his eyes lay on the city of Madinah Munawwarah, he said,

الله أكبر لا إله إلا الله وحده لا شريك له له الملك
وله الحمد وهو على كل شيء قدير — آيبون تائبون
عابدون ساجدون لربنا حامدون صدق الله وعده
ونصر عبده وهزم الأحزاب وحده —

"Allah is Greatest. There is nobody worthy of worship besides Him. He is One. He has no partner. It is His kingdom alone and all praise is for Him alone. He has power over all things. We are returning while repenting with obedience by placing our foreheads on the ground, by being complex in the Sustainers praise. Allah has shown His covenant to be true. He has helped His servant (Muhammed S.A.W.) and vanquished all the tribes"

Reaching near Madinah Munawwarah, he spent the night in Zul Hulaifah. In the morning this star-lighted caravan of Rasulullah entered Madina exactly at the time of sunrise.

BEGINNING OF ILLNESS

Rasulullah's (S.A.W.) ailment began with a ache in the head. At midnight, on 10th Safar 11 A H, according to habit, he went to the famous graveyard of Madinah, Jannatul Baqi. When he returned from there then he did not feel healthy. In spite of his illness, by way of compassion and accommodation he continued to go to the rooms of his respective pure wives for five days. Rasulullah (S.A.W.) became so feeble that he could not walk. Hazrat Ally (R.A.) and Hazrat Abbas (R.A.) took hold of both his shoulders and brought him with difficulty to Hazrat Ayesha's (R.A.) house. Owing to the severity of his head-ache, he fasten a bandage on his scarf. He came into the Masjid at the time of Magrib and lead the Magrib Namaaz. At Esha time, Rasulullah (S.A.W.) inquired, "Is Namaaz over?". The Sahaabah (R.A.) said that everyone was waiting for Rasulullah (S.A.W.). He made somebody fill a copper basin with water and made Wudhu. Then he attempted to stand up but he fainted. After recovering, he inquired again, "Is Namaaz over?". The Sahaabah (R.A.) said that they were waiting for Rasulullah (S.A.W.). Rasulullah (S.A.W.) made Wudhu afresh and attempted to stand but fainted again. When he recovered, he inquired for the third time, "Is Namaaz over?".

The Sahaabah gave the same reply. Then for the third time Rasulullah (S.A.W.) made Wudhu and made an attempt to stand up. He fainted another time. On his recovery, he commanded that they instruct Hazrat Abu Bakr (R.A.) to lead the Salaat. In accordance with the command of Rasulullah (S.A.W.), Hazrat Abu Bakr (R.A.) began to lead the Namaaz. It was as if Abu Bakr (R.A.) was to be the successor of Rasulullah (S.A.W.).

Hazrat Abu Bakr Siddique (R.A.) lead the Namaaz for three days, and according to some narrations, he lead the Namaaz 17 times. In view of the growing deterioration in the health of Rasulullah (S.A.W.) and out of the concern for him, the Ansar patrolled around the Masjid Nabiwi, being deeply disturbed and distressed, and remembering the kindness and favours of Rasulullah (S.A.W.). Once Hazrat Abu Bakr (R.A.) and Hazrat Abbas (R.A.) passed in front of the Ansar Sahaabah. On seeing them weeping, he inquired of their

plight and asked them why they were crying. The Ansar Sahaabah explained that they were reflective of the companionship of Rasulullah (S.A.W.). Somebody informed Rasulullah (S.A.W.) of the condition of the Ansar Sahaabah.

One day at the time of Zohar Namaaz, Rasulullah's (S.A.W.) disposition was endowed with peace. With the help of Hazrat Ally (R.A.) and Hazrat Abbas (R.A.), he came to the Masjid. the congregation had stood up already. Hazrat Abu Bakr (R.A.) was leading the Namaaz. When he on hearing the sound of footsteps, he wanted to go back. Rasulullah (S.A.W.) stopped him with a sign. Rasulullah (S.A.W.) sat next to Abu Bakr and lead the Namaaz, observing Rasulullah (S.A.W.), Hazrat Abu Bakr would complete the Namaaz and looking at Hazrat Abu Bakr (R.A.), all the Sahaabah would execute the constituents (of Namaaz).

THE LAST SERMON OF RASULULLAH (S.A.W.)

After Zohar Namaaz, Rasulullah (S.A.W.) gave a sermon which was the last sermon of his blessed life. A strip of cloth was fastened on his blessed forehead. He said that Allah Ta'ala bequeathed one of His servants an alternative whether to prefer the world or to assent to what was with Allah in the hereafter, he said that servant accepted the things that were by Allah 'Ta'ala.

Hearing this, the secret custodian of Prophethood, Hazrat Abu Bakr Siddique (R.A.) inferred the significant meaning and began weeping bitterly. Astonished, the companions inquired from Hazrat Abu Bakr (R.A.) the justification for weeping. Hazrat Abu Bakr (R.A.) said that,that servant was the pure person of Rasulullah (S.A.W.) himself, whom Allah Ta'ala had given the option.

Rasulullah (S.A.W.) continued by mentioning that the person for whose health and comfort he was most appreciative to, was Hazrat Abu Bakr (R.A.). If I could make a person a friend from the world, then I would have made Abu Bakr my friend. but my relationship of Islam was adequate. Towards the Masjid, nobody's window should remain open except the windows of Abu Bakr, then he said, "The

nations before you made the graves of their Prophets and pious people a place of Sajdah. Beware you people should not do so at all."

Then addressing the people with reference to the Ansar Sahaabah, he said, "I bequeath an admonition to you concerning the Ansar,that the general Muslims will increase and the Ansar will become less in the way as salt dissolves in the food; they have completed their responsibility from their side, now you have to complete your responsibility. They are in my body like my stomach. Whoever is emulsed with your benefits and losses, he should acknowledge the pious people of the Ansar and from those who made a mistake, he should forgive them." Then Rasulullah (S.A.W.) said, "The permissible and non permissible things should not be linked to me. I have made the same things permissible which Allah has made permissible in His Book and made the same things non-permissible which Allah has made non-permissible." After that he said:"Daughter of the Nabi-Fatima, aunt Saffiya, do something for Allah, I cannot liberate you from the anger and clutches of Allah Ta'ala" After terminating his sermon he went back to the room of Hazrat Aisha (R.A.).

SEVERITY OF ILLNESS

As Rasulullah (S.A.W.) loved Hazrat Fatima (R.A.) intensely, he called for her. When she came, he whispered in her ears. Hazrat Fatima Zuhra began crying. Rasulullah (S.A.W.) then called her again and whispered to her again, then she began laughing. Umul Mu'mineen Hazrat Ayesha Siddique (R.A.) enquired from Hazrat Fatima (R.A.) what Rasulullah (S.A.W.) said to her, but she remained silent. After Rasulullah's (S.A.W.) demise, the lady of Jannat, Hazrat Fatima Zuhra (R.A.) apprised Umul Mu-mineen, Hazrat Ayesha Siddique (R.A.) that the first time Rasulullah (S.A.W.) said to her that he will die in this illness. then 1 began crying. Rasulullah (S.A.W.) said that I will be the first of my family to come and meet him, so I began laughing. As the days passed by, there was increase in the pain Rasulullah (S.A.W.) and he would recurrently swoon and then recover. Seeing this afflicting condition of Rasulullah (S.A.W.), Hazrat Fatima (R.A.) could not bear it, she would say restlessly, "Alas! my fathers uneasiness." Rasulullah

(S.A.W.) said. "Your father will not be restless after today."

THE LAST SIGHT

The companions were fortuitous to gain the last sight of Rasulullah (S.A.W.). Hazrat Anas (R.A.) has explained the details in this manner; Hazrat Anas Bin Mulk (R.A.) says when I was blessed with the sight of Rasulullah (S.A.W.), it was that time when he was in his last breath on a Monday at the time of morning prayer. He lifted the curtain of his house. He smiled on inspecting the last Salaat of his Ummat's. At the time I saw his blessed face. It was like a clean face of the Noble Quraan in purity, bright and shining and the people were following Hazrat Abu Bakr (R.A.) in performing the Fajr Namaaz, on seeing Rasulullah (S.A.W.) out of extreme exuberance, the Sahaabah began going backwards. Then Rasulullah (S.A.W.) made a sign for them to stay in their places and he let the curtain of his house fall. This same day Rasulullah (S.A.W.) passed away.

THE PASSING AWAY OF RASULULLAH (S.A.W.)

Alas the King of both worlds has left
The heavens, earth and the world are in grief.

According to the narrators of Hadith and the Islamic historians, Rasulullah (S.A.W.) passed away on Monday 12th Rabiul-Awwal A H. at the time of Chasht in the house of Hazrat Ayesha (R.A.) in Madina Munawwarah. The dignified age of Rasulullah (S.A.W.) was 63 years. The duration of his illness lasted 12 or 14 days. Hazrat Ayesha (R.A.) says that at the time of Rasulullah's (S.A.W.) passing away, there was a cup of water close to him. Rasulullah (S.A.W.) would regularly put his hand in it and wipe his face. Occasionally he would wipe his face. Infrequently he would place the sheet on his face and sometimes he would remove it. (This was a agency of coolness for the severe ache and uneasiness.) and he would read his du'a in the court of Allah: "O Allah, help me in the severe difficulty of death." A brief time, preceding his demise, Hazrat Abu Bakr's son, Hazrat Abdur Rahman, presented himself in his noble attendance. Rasulullah (S.A.W.) was resting on the chest of Hazrat

Ayesha (R.A.). There was a Miswaak in the hand of Abdur Rahman. Rasulullah (S.A.W.) looked fixedly at the Miswaak. Umul Mu'mineen Hazrat Ayesha (R.A.) understood that Rasulullah (S.A.W.) wanted to make use of the Miswaak. Consequently, she took the Miswaak from Abdur Rahman, made it pliable with her teeth and presented it to his sanctified service. Rasulullah (S.A.W.) took the Miswaak and like a absolutely healthy person, used the Miswaak.

Umul Mu'mineen Hazrat Ayesha Sidiqa (R.A.) says that when Rasulullah's (S.A.W.) time of leaving this world was imminent, his blessed head was resting on may lap. He was conscious, neverthe-less when he came to his awareness, he lifted his vision upwards, raised his hand and pointed with his finger, saying three times, "O Allah I have preferred The Excellent Friend." Saying this his hand fell, his eyes remained open and his blessed Rooh recited the blessed word (of Allah Taala).

"To Him we belong and unto Him we shall return." Hazrat Ayesha (R.A.) says that during his last moments, Rasulullah (S.A.W.) was between the central portion of my chin and chest. When his Rooh departed for the blessed world of Allah Ta'ala, I smelt such a fra-grance which I at no time smelt again. Hazrat Ummi Salma (R.A.) says subsequent to Rasulullah (S.A.W.) demise, I put my hand on the blessed chest of Rasulullah (S.A.W.). In spite of the fact that many Jummah passed and I ate food and made Wudhu, the fra-grance of Musk remained on my hands. Hazrat Asma Bin Unaish (R.A.) placed her hand on the blessed shoulder of Rasulullah (S.A.W.) and found that the seal of Prophethood was not present. She called out, "The seal of rophethood has disappeared!"

BELIEF IN THE PASSING AWAY OF RASULULLAH (S.A.W.)

After Rasulullah (S.A.W.) passed away, many important masaa'il became manifest to the Sahaabah. The first and most significant masala was that many did not believe that Rasulullah (S.A.W.) had passed away. In fact, the stronghearted. bold and courageous Hazrat Umar (R.A.) could not accept the reality of the demise of Rasulullah (S.A.W.). He stood with a naked sword, announcing that if anyone declared that Rasulullah (S.A.W.) had passed away, then he would behead him.

On account of the Sahaabah did not have any previous occurrence of a Nabi passing away, they remained reserved and silent on the conduct of Hazrat Umar (R.A.). Some Sahaabah told Hazrat Salim (R.A.) to summon and fetch the companion of Rasulullah (S.A.W.), the companion of the cave, Hazrat Abu Bakr Siddique (R.A.). Hazrat Abu Bakr Siddique (R.A.) was not present. When Rasulullah (S.A.W.) recovered during his illness,Abu Bakr (R.A.) went to care for his family at a place "sook" which is one mile from Madinah.He went there with Rasulullah (S.A.W.)'s permission.

Hazrat Salim (R.A.) says I went weeping to Siddique Akbar (R.A). He was at that time in the Masjid.Seeing my bewildered and sorrowful condition he asked ,"Did Rasulullah (SAW) pass away? " I informed him of the sad news,I also told him that Hazart Umar Farooq (RA) declared that whoever says that Rasulullah (S.A.W) has passed away he will behead them.

Hence Hazart Abu Bakr Siddique (RA) came with me.Moving pass the gathering of the people,he went to Rasulullah (SAW).He stood at the head side of Rasulullah (SAW) ,removed the Blessed sheet and looked deeply at his immaculate face.He bowed his head,kissed the blessed forehead and said,"Alas,Nabi ". After that he raised his face.Then he bowed his head and kissed the Blessed forehead of Rasulullah (SAW) and said,"Alas,Friend ". He then lifted his head and read :"0 Muhammad (SAW) certainly you will also pass away and all enemies will also pass away"

(Quran)

The Sahaba asked, O Friend of Rasulullah (S.A.W), did Rasulullah pass away? Hazart Siddique Akbar (RA) said,

"Undoubtedly,Rasulullah (SAW) has departed for the permanent abode "Only then did the Sahaba (RA) come to understand the reality of Rasulullah (SAW) 's departure from this world."

A hadith of Bukhari Sharif states that when Hazart Umar (RA) drew his sword and declared that the person who says that Rasulullah (SAW) has passed away,he will behead him, Hazart Abu Bakr (RA) cautioned Hazart Umar (RA).He rendered a sermon in which he read this Noble verse of the Lofty Quran; "Muhammad is but a Rasul ".After that he said that the person who worshiped Muhammad (SAW)-let him understand that he has passed away,and he worshiped Allah-let him know that Allah is Living and External."

AN IMPORTANT RULE ON THE GHUSL OF RASULULLAH (SAW).

Ummul Mumineen Hazart Ayesha (RA),the Lady of Jannat says that when the people wanted to give ghusl to Rasulullah (SAW) she asserts that shura-consultation was made.They did not have the knowledge on the matter.The Shabah asked whether they should remove the clothing of Rasulullah (SAW) 's pure body,just as they did for their deceased.Hazart Ayesha (RA) continues that when the differences amongst us became profound and intence then Allah Ta'ala put everybody to sleep in such a way that no-one was spared. Then from the corner of the house somebody called out (who it was, we do not know)" give ghusl to Rasulullah (S.A.W.) in his clothing "This means that an unseen voice gave the Sahabah Ikraam guidance that the clothing should not be removed from the Blessed body of Rasulullah (S.A.W.).

It is narrated from Abbu Burta (RA) after Rasulullah (SAW) passing away, Ummul Mumineen Hazart Ayesah (R.A) took out a patched sheet and a lungi and said that Rasulullah (S.A.W.) soul was taken

away in these clothes.The bed on which Rasulullah (SAW) passed away had a printed sheet of the valley of Quba,which had a border of approximately two yards and breath of one yard.

THE PLACE OF BURIAL OF RASULULLAH (SAW)

Ummul Mumineen Hazart Aycsha (RA) says that there was further-more a difference of opinion among the Sahaba concerning the burial place of the Chief of the Worlds Rasulullah (SAW) . Some liked Masjid-e-Nabwi,others chose Jannatul-Baqi—the famous graveyard of Madina Munawara so that it will be close to the Sahaba Ikraam (RA).Others still thought that it should be close to his forefather-Hazart Ibrahim (AS).the friend of Allah whilst others though that it should be close to his original home—Makkah.In brief diversified opinions were expressed.

Hazart Siddique Akbar (R.A.) said," I heard from Rasulullah (S.A.W.), which I recollect accurately that the Ambiyya must be buried at the same place where there pass away" That is why Rasulullah (SAW) should be buried at the place where he passed away.Allah Ta'ala made him pass away in that place which the Sustainer of the world liked himself ."

The Sahabah Ikram were consoled and said,"Certainly, you have voiced the truth ".

Then Hazart Siddique Akbar (RA) told the Ahle Bait ie. the close relatives of Rasulullah (SAW) and his house hold that they should make arrangements for his shrouding and burial.

THE SUCCESSOR OF RASULULLAH (SAW)

The companion of the cave, Hazrat Abu Bakr Siddique (RA) gave a sermon for the protection.continuance and firmness of Islam.For the abatement of differences,he gave a sermon in which he advised that such a individual is required who will supervise the resourceful Deen as it deserves and under his leadership all Deeni affairs must

be organised.You people pronounce your opinions . The Muhajireen Sahaba felt that it is also essential to make the Ansar Sahaba partners to the consultation on this matter. Accordingly with everyone's mutual deliberation a meeting to discuss the most virtues was determined.

CHOOSING OF THE KHALIFA

Concerning the choosing of the Khalifa,the shura resolved on the most virtuous. That is why Hazart Umar Farouk (R.A.) asked:"Who is that person for whom there are three virtues existent in one occurrence, but these are such that they are superior and highest in virtue and accomplishment ?".

"The first of these was the spending of period of time,together, jointly in solitude to which Allah Ta'ala referred in the Quran by saying,"The second of the two when they were in the cave ".

The second was that Allah,the Sustainer of the Worlds declared him Friend and Companion of the Nabi (SAW).

Thirdly,the Quranic statement, "Allah is with US "shows the greatness of those two who are mentioned in this verse. Then Hazart Umar (RA) said,"O group of the Ansar,do you acknowledge that Rasulullah SAW) made Abu Bakr stand on the prayer mat and in the duration of his illness made a rule that Abu Bakr lead the salaat?

The Ansar Sahaba said; "May Allah safeguard us,we cannot presuppose leadership in front of Abu Bakr Siddique by virtue of Rasulullah (SAW) also said Allah and the Muslims will not accede to anyone except Abu Bakr".

After that Hazart Umar (RA) streched out his hands and took the pledge of Hazart Abu Bakr (RA). Then all the people of Saqifa gladly and enthusiastically took the pledge on Hazart Abu Bakr (RA). This was the inaugural pledge which took place in the assembly of the Ansar.

GENERAL PLEDGE TAKEN

On the second day (Tuesday) there was a general pledge being taken in the Masjid of Rasulullah (SAW).Here it should be remembered that reasons for the view which appears in Ibne Majah,that Rasulullah (SAW) passed away on the afternoon on Monday and his shrouding and burial took place on Tuesday after the passing of the day and night.One significant rationale was the choosing of the successor,first Hazart Umar Farouk (RA) gave a sermon in which he explained the virtues of Hazart Abu Bakr (RA) and spoke with reference to other matters,after that Hazart Abu Bakr (RA) gave a lengthy sermon in which he also said, "By Allah,I was not at all ambitious of becoming the successor,not was I at any time inclined towards it and nor did I privately or openly make duaa for the achieving of this successorship. At this time I feared a trial on the Ummat because of my refusal and accepted the position of successorship.I have no delight in it. "The work which has been entrusted to me and put on me is beyond my strength,onlv with the assistance of Allah certain undertakings can procure"

> "He looked after the ship of the people and made a fountainhead of love it was by virtue of this he became a lofty successor of Companions."
>
> (Qaiser Qaasimi)

Allah the Sustainer of the Worlds preferred Hazart Abu Bakr (RA) as the successor of Rasulullah (SAW) and made him care and administer the 23 year old garden of Islam in such a unique way.After the passing away of Rasulullah (SAW),Hazart Abu Bakr (RA) completed the illumination of legitimate representation and genuine successorship in such a impeccable manner that its pattern is not to be found. He wiped the tear-drops of separation from Rasulullah (SAW).He suppressed the affliction of the opposition and the hypocrites with pragmatic ability. He determined the place of burial of Rasulullah (SAW) according to the Rasul's decree. He told the family of Rasulullah (SAW) to shoulder the shrouding and burial arrangements and instructed that Rasulullah (SAW) be given ghusl in his clothing. Three cotton cloths which were made in school were used for the shrouding.He commanded that the Janaza Salaat be read one by one without an Imam. In this way, Hazart Abu Bakr Siddique (RA)

organized all matters with refinement and wisdom and completed all the important necessities of the Deen.

THE QUESTION OF THE COMPANIONS RASULULLAH (SAW)'S ANSWERS

In one Hadith it is narrated by Abdullah bin Masud (R.A.) that when the illness of Rasulullah (SAW) became worst then we asked "O Rasulullah who should give ghusl to you'?' Rasulullah (SAW) said " those persons of my house who are immediate to me in family. With him there will also be abundant angels which will see you and you will not see them".

'The precious fortune of giving ghusl to Rasulullah (SAW) came to Hazart Abbas, Hazart Alli, Hazart Fadl bin Abbas,Hazart Qathm bin Abbas, Hazart Usamah bin Aid, Hazart Auws bin Kholi.Hazart Abbas (RA) kept the pure body on his chest. Hazart Fadl bin Abbas (RA) and Hazart Qathm (RA) turned the body on its sides.Hazart Usamah Bin Zaid (RA) would pour water from the top. Hazart Aus bin Khol (RA) would fill the water in the clay pot. in the same Hadith it is narrated that the Sahaba questioned "Good, who should read the Janaza Salaat ?" Rasulullah (SAW) said "When you have completed the ghusl,applied perfume, shrouded me, then place me on this bier and put it on the side of my grave. Then all of you should go outside for a little while,because the first to read Janaza Salaat on me will be Hazart Jibrael,then Mikaeel,then Israfeel, then the angel of death with the army of angels (meaning there will be many angels with him).After that my household people will read salaat on me.Thereafter,you people should enter,groups and groups and indivually.

We asked who should lower you into the grave "He said, the men of house and with him there will be many angels who will see you and you will not see them " (Bahaqi,Hakim and Tibrani).

The people who lowered Rasulullah (SAW) in the grave were his Uncle,Hazart Abbas bin Abdul Mutalib (RA),Hazart Ally (Karamallahu Wajhahd),Hazart Fadl bin Abbas (RA) and Hazart Quthm bin Abbas (RA).

The people of Banu Zuhra said that those are maternal relatives,so afford us the meritorious fortune of being partners to the occassion. Consequently Hazart Abdur Rahman bin Auf (RA) and Hazart Usama bin Zaid (RA) also assisted in the burial proceedings.

Hazart Quthumbin Abbas (RA) was the last person to come out of the Blessed grave.He said."I am the last person who had the sight of Rasulullah (SAW) 's Blessed face and saw that the Blessed lips of Rasulullah (SAW) were moving.I put my ear close to the Blessed face of Rasulullah (SAW) and heard Rasulullah (SAW) saying "O My Cherisher. My Ummat" (Madarijun Nubuwwat)

Jafer bin Muhammad (RA) narrated from his father that Hazart Abu Talha (RA) dug the Blessed grave of Rasulullah (SAW) and Hazart Shaqraan (RA) spread the cloth under the pure body in the grave.In there Blessed unbaked bricks were put,mud was set and reddish colored gravel pebbles were laid down. the grave was one handspan high. According to some narrations it was four fingers high like a camel hump. Hazart Bilal (R.A.) sprinkled water from the head side to the feet.

(Madarijum Nubuwwah)

THE JANAZA SALAAT OF RASULULLAH (SAW)

Hakim has described the entire proceedings in Mustadrak in the following way.After Rasulullah (SAW) passed away,the Companions of Rasulullah (SAW) gathered in the house of the Chief of the Creation,The Pride of Existing Things and asked who should read the Janaza Salaat of Rasulullah (SAW).The hidden voice was heard.The voice said that after ghusl and shrouding,leave him on the bier and go away for a little while.Hence first Hazrat Mikaeel,then Israfeel,then the angel of death with the army of angels,then you people should enter in groups and read the Janaza Salaat separately.

In Ibne Majah there is one Hadith which states that when Rasulullah (S.A.W.) was given ghusl in his house and placed on his bed then the people of every nation (tribe). one after the other, continued

to enter the house,(first men,then women,then children) and continued reading Janaza Salaat,but nobody was the Imam.

Hazart Alli (Karamallaho Wajha) said that none of you should make the Imamat of the Janaza of Rasulullah (SAW) because Rasulullah (SAW) is your Imam during his life and after passing away still remains your Imam.

When the people of the Household of Rasulullah (SAW) wished to read the Janaza Salaat according to the saying of Rasulullah (SAW),they asked Hazart Ibne Masood (RA) which dua should be read.Hazart Ibne Masood (RA) said that they should ask Hazart Alli (RA),hence Hazart Alli (RA) told the people to read this dua;

ARABIC

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا رَبَّنَا لَبَّيْكَ وَسَعْدَيْكَ صَلٰوةُ اللّٰهِ
الْبَرِّ الرَّحِيْمِ وَالْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ
الصّٰلِحِيْنَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا رَبَّ الْعٰلَمِيْنَ عَلٰى مُحَمَّدِ
بْنِ عَبْدِ اللّٰهِ خَاتَمِ النَّبِيِّيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَرَسُوْلِ
رَبِّ الْعٰلَمِيْنَ الشَّاهِدِ الْبَشِيْرِ الدَّاعِيْ بِاِذْنِكَ السِّرَاجِ
الْمُنِيْرِ وَعَلَيْهِ وَسَلَّمَ۔ (مدارج النبوت)

THE CONCEALED CONDOLENCES FOR AHLE BAIT

On the passing away of Rasulullah (SAW),the words in which the angels rendered their mourning for the houschold family was explained in this way by Hazart Jaabir (RA):

Hazart Jaabir (RA) says when Rasulullah (SAW) passed away.then the intimate angles also expressed the condolence to the Household family.Only one voice would be heard, though no person would be

seen.These words were heard;"O People of the Household, Assalamualaikum Warahmatullahiwabarakatoe.Every adversity is the agency of patience on the beings of Allah Ta'ala and all things go out of the hands.Allah Ta'ala's Being is the best companion. He will give His reward.Hence keep trust only on His Being and keep hope attached only to Him because a deprived person is called only him who is deprived of reward.You will get the reward so you will not be deprived.Assalamualaikum wa rahmatullai-wabarakatu ".To express condolences is also Sunnat,and is also a form of human compassion.Sacrifice be on the position of the Ahle Bait (RA),their high rank,quality of greatness and lofty status in; whose house heavenly rays would come down.Today in the same house pure angels of Allah Ta'laa in the form of an unseen voice were expressing their mourning and with what respect and honour were requesting patience,that in the commencement also there was salaam and in the termination also salaam.

In comparison to the separation and parting of the Master of both Worlds,the separation of any worldly thing such as one's father,mother,brother sister,wife children does not have any reality.That is why it is recorded in one Hadith that when a adversity reaches any person then he or she should take consolation from the difficulty of the parting of Rasulullah (SAW),this means that the person should bear in mind that when Our Master has not stayed and we tolerated this and kept composure on his separation and parting,then in comparison to that,what reality does any ordinary difficulty of the world hold.Allah is with those who love patience.

TO HIM WE BELONG AND TO HIM WE SHALL RETURN.

صَلٰوۃً تُنَجِّیْنَا

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
وَّعَلٰى اٰلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً
تُنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْأَهْوَالِ وَ الْاٰفَاتِ
وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ
وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ
وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ
إِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ۔

شیخ الاسلام حضرۃ مولانا سید حسین احمد مدنی قدس سرہ آفات سے تحفظ کیلئے بعد عشاء، ۳۱۳ مرتبہ پڑھنے کو فرمایا کرتے تھے۔ مکتوبات